



THE

Ahmadiyya Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

AHMADIYYA MUSLIM CENTENARY 1889 - 1989

١٩٨٩-١٩٨٩

USA

MAY — JUNE, 1993

DISOBEDIENCE TO GOD AND HIS MESSENGERS (SAWS) DESTROYS FAITH

**The Real Secret of Piety is Not to Harbor Ill-Will Towards Others
The Plight of the Muslims of Bosnia Deserves World-Wide Support**

(The following is a gist of the Friday sermon delivered by Hazrat Mirza Tahir Ahmad, Supreme Head of the Ahmadiyya Community in Islam, at the London Mosque on 20th November 1992. It is reprinted with thanks from the Review of Religions, February 1993.)

"O ye who believe! prove not false to Allah and the Messenger, nor betray your trusts knowingly." (8:28)

Before I comment on this verse of the Holy Quran I first want to say a little more on the subject which I was talking about in my last Friday sermon. The central point is that one can recognize the signs of treachery in the eyes of a person and Allah can even see it in the heart of a person. Evil is nurtured in the heart and the Holy Prophet of Islam has said that all actions depend on intentions whether good or evil. God has declared in the Holy Quran that He Knows both what is hidden and manifest. If you reflect deeply you will realize that everything which is apparent and manifest originates from the hidden. After thousands of years of scientific research, man has realized that everything emerges from the unknown or hidden. Allah granted man the intelligence which has evolved over a long period of

time and given him the capacity to produce from sources which are hidden. As long as God had not bestowed on man intellectual capacity, nothing was known. It is like the operation of a pump which brings up hidden water or oil.

Whenever a person begins to stray from the right path, the fact is betrayed by his eyes. The tranquil eyes of a holy person convey a different message from those of an ill-intentioned person. Reading of the eyes is a subtle art. Animals can read the eyes of people. A dog can recognize fear in the eyes, which may cause it to attack, whereas it may not do so if the eyes of a person are restful and relaxed. A bird knows from the eyes of a person whether he is a hunter or just an observer.

Allah has warned us that we should watch and care for the condition of our hearts which reveal their condition through the eyes. The real secret of *taqwa* (piety) is not to harbor any feelings of ill-will towards others.

I have noticed that spiritual training in the home depends to a great extent on what I have been
(continued on page 3)

FROM THE HOLY QURAN

SPENDING IN THE WAY OF ALLAH

The capital levy prescribed in the Holy Quran denotes its purpose by its very name, *Zakat*. The word means that which purifies and fosters. By subtracting the share of the community from all wealth, the rest is purified by those entitled to make use of it; and by the application of the proceeds to the service of the community, the welfare of the community is fostered. *Zakat* is the third pillar of Islam and it thus reflects the importance in Islam of one's fellow beings.

And observe Prayer and pay the Zakat, and bow down with those who bow. (2:44)

So give the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favor of Allah, and it is they who will prosper. (30:39)

And in their wealth was a share for one who asked for help and for one who could not. (51:20)

SAYINGS OF THE HOLY PROPHET (peace and blessings of Allah be on him)

Ibn Mas'ud relates that the Holy Prophet said: Only two persons are worthy of being envied; a person upon whom Allah bestows riches and gives him the power to spend in a righteous cause; and a person upon whom Allah bestows wisdom by which he judges and which he teaches (*Bokhari and Muslim*)

Ibn Mas'ud relates that the Holy Prophet asked: Which of you loves the property of his heir more than his own property? He was told: Messenger of Allah, there is not one of us but loves his own property better. He said: His property is that which he has sent forward; that which he holds back belongs to his heir (*Bokhari*).

FROM THE SACRED WRITINGS OF THE PROMISED MESSIAH

The members of our Jamaat ought to show something distinctive in their day to day behaviors. If somebody, after accepting *Bai'at*, does not show any distinctive condition and persists in mistreating his wife and children and other people, even after submitting his pledge of "*Bai'at*", then what is the use of his "*Bai'at*"? It is very essential that one should demonstrate such an excellent example of dealing with one's family, relatives, neighbors, and even those who are opposed to him, that they should all speak out with one voice that this person has completely changed after "*Bai'at*" and is no longer his old self.

Remember it very well that if you pursue the activities of your inner selves, then the people will

definitely look upon you with respect and honor. Take the example of the Holy Prophet (may peace be on him). The people were so much impressed and overawed by the power of his noble moral character that once they suspected that the Holy Prophet was going to pray for their destruction. All the non-believers got together, came to the Holy Prophet, and begged of him not to pray for their destruction. A truthful person certainly commands respect and dignity among the people.

If Ahmadis clean their inner faculties and pursue their normal life activities, surely, all the people around them will yield to the power and dignity of their noble character. (*Malfoozat*, Vol. 9)

(continued from page 1)

saying. During my recent visit to Canada, some families complained to me about the waywardness of their children who are out their control. One family hesitated to admit that the situation was their own fault. I told them they should observe the inclination of their children for it is not possible that all of a sudden a daughter should slip out of your hands or that a son should become rebellious. Allah states in the Holy Quran that whatever is nourished in the heart reveals itself in the eyes. He is aware of whatever is hidden or manifested. You should recognize what your children nourish in their hearts and if you are able to do this you will be able to train and control them and also other persons under you, otherwise you will lose the opportunity. As soon as you observe defects in your children you should root them out with love and affection. I will now refer to the verse of the Holy Quran which I recited at the commencement of my sermon.

This verse has two meanings. It tells us that dereliction of duty to God and to the Holy Prophet is one and the same thing. Also, when we fail in our duty to our nation, relatives, employees or to anyone else, we fail in righteous conduct. All this negligence is a breach of trust to Allah and His Messenger. Allah says that every trespass is a breach of trust in God and His Messenger.

Another subtle meaning of the verse is that the reason for the worsening circumstances of nations which commit offence against Allah is that they rebel against Him and His Messenger. There is a grave warning to them. Although a person liable to make mistakes one who strives in the path of Allah is blessed and protected by Him.

Members of the Ahmadiyya Community should engage themselves in a spiritual jihad to implant in the mind of every child that disobedience of God is a serious matter which destroys their faith and ability to perform good works. It causes them to sink into the abyss of ignominy. The Holy Quran has condemned rebellion in many verses which are full of wisdom. The Holy Prophet of Islam said that on the Day of Judgment the deceit of the deceiver will be apparent.

The Holy Prophet is reported to have said that

there is no greater deceiver than an Amir (leader) who commits deception. Whoever is appointed in charge over people in public affairs and the more he betrays his trust then the more will he be inflicted because not only will he suffer for his wrongs, but also for those who are under him. Treachery can be measured by the harm it causes. The more the harm caused the more will the perpetrator be accountable before Allah.

Let us look at the authority of an Amir. There are two aspects of his office — religious and worldly responsibilities. Only those Amirs who are leaders of nations and fulfill their responsibilities in a proper manner can be saved from destruction. No power in the world can save them. Nothing is so destructive as the treachery of an Amir. When I visited the third world and met national leaders in Africa, I conveyed this same message to each head of state. I told them that there was a time when they blamed the white man for robbing them but now the black man was robbing his own people. I emphasized that without honesty and integrity they would not progress in any direction. A dishonest person is like a tree which bears bitter fruit. Today the solution of third world problems does not lie in conferences to solve their economic and political problems but in piety. Leaders have become corrupt and they do not realize that they will have to account for themselves before Allah. The Holy Quran says that being dishonest to one another is dishonest to Allah and His Messenger. When you are dishonest to Allah and His Messenger you will not escape Divine Judgment no matter who you are.

There are two kinds of failure. There are those concerning oneself and those involving other people and I am now referring to the general public at large. If nations are to be reformed they must have honest leaders. I want to remind the governments in the third world that they should elect leaders of high integrity and righteous principles. This noble standard of leadership is lacking in Pakistan. The whole nation has become divided into factions and subfactions. This situation did not exist in the time of Mr. Jinnah who was a very intelligent man. The Mullahs alleged that he was like a non-Muslim. He did not

compromise with them and was not browbeaten by their threats to the extent that he would compromise his principles. He never made a single decision which was not based on justice and what was good for the country. The Mullahs promised him their full cooperation if he declared Ahmadis to be non-Muslims. It was one sign of his integrity that he had no desire to earn popularity under such conditions. He was not interested in creating religious divisions. He said that anyone who calls himself a Muslim is a Muslim and anyone who calls himself a non-Muslim is a Non-Muslim. Everyone is free to declare and practice any faith he believes. He won the support of the nation.

Ever since the Mullahs in Pakistan entered into politics, politics has become polluted with corruption. Politicians admit in private that an injustice has been committed against Ahmadis but not a single one of them has shown the courage to declare it publicly for fear of the Mullahs and their own personal interest. Politicians in Pakistan have become corrupt and show no fear of Allah. They claim they are in the majority over the minority whereas in a position of trust one does not discuss the matter of majority and minority. Betraying a trust for one penny is the same as betraying a trust for a large sum of money. The Holy Quran says that even among the Jews there are those who will honor their trust even when offered mountains of wealth as a bribe. They will keep their promises. Allah has decreed that everyone is free to believe or disbelieve and it is a matter in which no one should interfere. In order to please the Mullahs the politicians in Pakistan have traded the rights of the Ahmadis to the Mullahs. Now they have come out on the streets and are causing disturbances for the whole world to see. Nowhere in the world do the police use such unlawful force against the people who have not created any disorder. In the free world, the police do not oppress people who just gather for an assembly. They only use force in the event of a serious disturbance or where they are being attacked with bricks and bottles. Usually more policemen are injured than members of the public. They are forced into such action only when they have no other option.

I do not have much time to watch news on television. Once I was very pained to watch a scene in Pakistan in which the police were brutally beating up a man who did no more than a verbal protest. No doubt political corruption does exist throughout the world but not to the extent that it exists in Pakistan, India and other third world countries. There has not been a single politician striving to establish Pakistan on higher moral values. How can it be except that the administration and its policies can be honest and just? The Holy Quran teaches that in order to develop higher values one must eschew deceit.

Some people who rise to power today disappear tomorrow. Those who used to call people dogs themselves are called dogs. I appeal to my countrymen that if they want to save themselves they should adopt the two values of life expounded in the Holy Quran and by the Holy Prophet of Islam.

I do not want to refer only to Pakistan. The situation of Muslims in Bosnia is so painful that even non-Muslims are grieving for them. Christian countries have been criminally negligent for being responsible to a great extent for watching a nation betrayed before their eyes. They could have prevented the annihilation of the nation. Only now are they expressing their concern and grief at the atrocities which have been perpetrated. We are hearing dreadful incidents of suppression and the very thoughts of the suffering makes one's hair stand on end. Children have been pushed into furnaces in front of their parents. Intellectuals have been murdered. The world of Islam is unaware of what has happened. It is regrettable that Arabia and other oil-rich Muslim countries are not rehabilitating the refugees while European countries are doing so. They have not contributed a hundred thousandth part of the dividends which they have acquired from their accumulated wealth.

I have been receiving reports from some of our missions in various countries in which they state they have contacted some Muslim refugees in order to render them aid and advice. One of our delegations traveled to a European country to offer and render help. It approached a certain lady who

was the leader of a group of Bosnians but she refused point blank to meet the delegation on the grounds that Muslim countries cared only for their own interests and have shown no practical sympathy in assisting the Bosnian Muslims. She said that her nation is being destroyed but no Muslim country shows any concern for us. We do not want to meet you and it is sufficient that Christian churches are helping us. Take your sympathies elsewhere. She was told by the delegation that this was not the attitude or approach of the Ahmadiyya Community in Islam which had also suffered at the hands of other Muslims. When the aims and worldwide activities of the Community

were explained to her, her attitude changed and she expressed wonder that such kind of Muslims exist in the world.

I do not feel Ahmadi have yet displayed sufficient concern and restlessness over the plight of Bosnian Muslims. They are unaware of the extent of their torments. In the Holy Quran God asks the Holy Prophet of Islam why he grieves so much for the condition of mankind. Today Muslims need to acquire the heart of Muhammad (peace and blessings of Allah be upon him). Every Ahmadi should possess such a sympathetic heart and such concern for mankind.

AN IMPORTANT MESSAGE FROM HUZOOR ON FINANCIAL CONTRIBUTIONS

My dear and Respected Amir, U.S.A,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

One of the areas in which the Jamaat in America needs training is voluntary donations. Many well-to-do members in America, out of their sincerity make contributions for causes or to individuals, where donation does not accord with the traditions of the Jamaat. In this respect, I am sending you an extract from the writings of Hazrat Musleh Mau'ood (may Allah be pleased with him). Keeping this in mind, it is important to inform all members that donations should only be made within the established framework of the Jamaat, or where specific permission from the Khalifa has been obtained. Anyone who is approached for an unauthorized donation should bring the matter to the attention of the Amir, in order to eradicate this problem once for all.

Wassalam,

Khalifatul Masih IV

(The extract from the writings of Hazrat Musleh Mau'ood, may Allah be pleased with him)

Syedna Hazrat Musleh Mau'ood (May Allah be pleased with him) says:

Another thing I want to say is that in the future no one should make any contribution, other than the subscriptions authorized by the Community, unless prior permission from me has been published. The Jama'at has suffered a significant loss because of this problem and there are further risks in the future. No matter how useful the project is, contribute to it only and only if permission to do so is published under my name. Remember this advice of mine and display it in your offices and homes. Taking care of this matter will add to your strength. Only those activities yield beneficent results which are carried out under a central leadership.

GOOD FAMILY RELATIONS: THE ISLAMIC WAY

(*Al-Haj Dhul Waqar Yaqub*)

Allah exhorts us in His Holy Word to *keep up the supplication: Lord, bestow on me an increase of knowledge.* Perhaps this is because we love in proportion to the heavenly knowledge which we receive. Love keeps pace with knowledge; and as the one increases so does the other. When heavenly knowledge is perfected, love will be perfected also, and that knowledge, that love, will be manifested in healthy, highly functioning family relationships. Applied knowledge and love produce model families.

In order to receive our knowledge of good family relations, let us examine them from the viewpoint of understanding the family structure in Islam. It would seem reasonable to assume that if we comprehend the Muslim family as both a religious and a social-behavioral system, it will be possible to maintain good family relations.

FAMILY'S OBLIGATIONS TO SOCIETY

Family rights and obligations are not private family affairs of no concern to the rest of society. Duties and obligations are assigned to the family members who are enjoined to administer them privately. If however, the situation becomes unmanageable, religion commands society, represented by designated authorities as well as conscientious individuals, to take whatever action is necessary to implement its social law in order to maintain equity and harmony. This is a natural result of the fact that the mutual expectations of the family members are not established only by a familial relationship, but also by the membership in a larger social system which derives from a common religious brotherhood. This brotherhood has its own implications. It is conceived to reinforce family ties, complement them, or prevent their abuse.

THE PURPOSE OF MARRIAGE

The family is the basic unit of human society. The foundation of a family is laid through marriage. The strong emphasis that Islam has put on marriage may be seen clearly in the context of

the purpose that marriage is designated to serve.

Marriage is regarded first and foremost as an act of piety. Allah says:

He it is who created you from a single soul, and made therefrom its mate, that he might find comfort in her. (7:140)

Of His signs it is that He created you from dust, and Lo! You are human beings spread over the earth. Of His signs it is that He has created mates for you of your own kind that you may find peace of mind through them, and He has put love and tenderness between you. In that surely are signs for a people who reflect. (30:21)

The least focal aspect of Islamic marriage is the economic factor. Allah says:

Arrange the marriages of the widows from among you, and of the righteous from among those under your control, male and female. If they be poor, Allah will grant them means out of His bounty. Allah is vastly Bountiful, All-knowing. (24:33)

The Holy Prophet is reported to have said:

In marrying a woman, a man's choice of a spouse is determined by the consideration of her wealth, her family, her physical beauty and her religious piety, but thou shouldst make thy life happy, prosperous and successful, by choosing a spouse, on account of her religious piety, as this is the source for a lasting contentment. (Bukhari)

Hazrat Mirza Bashir-ud-Din Mahmud ahmad, Khalifatul Masih II, has emphasized:

Marriage is a very delicate and important matter. As a matter of fact, very few other matters are as important. What is marriage? It is simply a means to carry out the divine plan. Allah wishes that man must procreate, propagate and spread, and thus maintain himself as the most wonderful and sublime of

the divine creation. The word marriage may sound like an ordinary thing, but it is really a consecration of a great divine plan. As such it is of so great an importance that I would put it next only to our relation with Allah, and it is our required duty to see that it is duly respected and adhered to faithfully.

MARRIAGE CONTRACT

Some observers have been led to stress the contractual nature of marriage in Islam. They maintain that marriage as a contract must state conditions and terms that fall within legal bounds, capable of being altered. Sometimes the stress on the socio-legal and contractual elements of marriage tends to obscure the religious aspect. Marriage is a contract, but marriage is also a covenant. Allah says:

They (women) have taken from you a strong covenant. (4:22)

It is not accurate to designate marriage in Islam as a secular contract, although it has those elements. The appropriate designation is that it is of a divine institution.

CONDITIONS OF MARRIAGE

So, the Quran describes marriage as a *covenant* between Allah and the human parties as well as between those parties themselves. If the marriage is to be consummated and become valid, certain conditions must be satisfied. Some of these conditions are:

- (1) As there is no courtship in Islam, a Muslim male guardian is required to act on behalf of the female in a marriage proposal. The guardian is to be of sound mind, full age and good character. He safeguards the female's moral integrity and takes all precautions to maximize the probability of a good marriage.
- (2) There must be a direct, unequivocal proposal followed by a corresponding acceptance thereof.
- (3) The words used in the contract must be directly derived from, or intimately related

to, the root word of marriage.

- (4) There must be at least two competent witnesses so that the progeny's right of legitimacy will be safeguarded
- (5) The contract requires the contribution of a *dowry, or marriage gift, by the groom to the bride.*
- (6) *The marriage must be widely publicized.*
- (7) *The women must be free from all marital bonds, free of pregnancy, outside the waiting period if she is divorced or widowed, and she must not fall within the forbidden degrees of blood relations.*
- (8) *She must be a monotheist or from among the people of the book.*
- (9) He or she must be free from adultery and fornication.
- (10) The contracting man must be a Muslim.

It would not be out of place here to elaborate on dowry. Dowry is used to designate the gift a Muslim groom gives to his bride. It is a symbol of truthfulness and sincerity on the part of the husband. The dowry becomes her personal property which she is empowered to waive, reduce, return to her husband, or dispense with as she pleases. It may consist of money, property, moveable objects, or services rendered to the bride herself. There is a tradition that a companion of the Prophet wanted to marry a certain woman but had nothing to offer her in dowry. The Prophet asked him to teach her whatever he knew of the Quran, and that sufficed as a dowry.

The limits of dowry should be estimated according to the circumstances with emphasis on moderation. The Holy Prophet is reported to have said that the most blessed marriage is that which is least costly and most easy.

MATE SELECTION

The idea that love is blind and love is the decisive factor in mate selection is not the norm of any society. The belief that *love and marriage go together like a horse and carriage* has been

drummed into the heads of Western young people so insistently that they consider *being-in-love* before marriage entirely natural. Perhaps the pressure on the marriage created by emphasis on unrealistic romantic love, which may contribute to the high divorce rate in Western societies, has historically been governed by rules and considerations that may or may not include the priority of love.

These days the trend of the American middle class in mate selection is toward what is called *Social equality in marriage*. This concept is based on two theories:

- (1) People tend to marry people who are socially and economically like themselves
- (2) Every individual seeks within their field of eligible that person who gives the greatest promise of providing maximum gratification.

Western Advocates suggest that the welfare of the family requires measures of social equality to maximize the probability of marital success. They say when two parties are not socially equal, it is the man who must *measure up* to the woman. A woman may marry above but not below her social level, whereas a man may marry below but not above. This means that leadership is the role of man as he is the provider for the family and the bearer of its socio-economic status. If his leadership is to be real and lasting, he must be certain of his status. This is most likely to be obtained when he marries his equal or lower status. If he marries someone of higher status, his position may be subject to uncertainty. Personalities may conflict, roles may become diffused and blurred and family stability endangered. To minimize this risk, it is deemed advisable for a man to marry his social and economic equal. The case of women is not the same. It is preferred that the woman marries her equal or above.

The Western concept of *social equality in marriage* has no support from the Holy Quran. Allah says:

Verily, the most honorable among you, in the

sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:14)

Islam asserts *Religious equality in marriage*. Accordingly, every individual is ranked first on the basis of religious virtues. These virtues may or may not agree with traditional Western values. All Muslims are to be regarded as equals in the sight of Allah and brothers of one another (49:11); the only recognizable criterion of distinction is that of righteousness or *taqwa*.

This criterion of righteousness includes belief in Allah; the last Day of Judgment (which depends on man's actions in this life); beliefs in Angels; Divine scriptures; and the Prophets. Righteous actions are recognized by spending for the love of Allah; prayer and payment of *Zakat*; keeping one's promises; and displaying fortitude, patience and steadfastness in times of distress.

DOMESTIC FAMILY RELATIONS

So far, the discussion has been concerned with the formation of the family. Let us now turn to domestic family relations.

To begin with, the relationship between a husband and wife is too intimate and varied to lend itself easily and entirely to formal rules and regulations, however comprehensive. It defies the most subtle formalities of rules of law since it operates on levels that are not always accessible to detection. It is simpler, therefore, to focus on the moral principles of the husband-wife relationship so that we do not lose sight of the fact that Allah is the integral element of any action situation.

Allah says, in the Holy Quran:

And one of His signs is that He has created wives for you among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are signs for a people who reflect. (30:22)

Here Allah defines the principles of the husband-wife relationship as being one of a conscientious commitment by both parties that the marital union be an abode of peace of mind, love

and tenderness.

WIFE'S RIGHTS AND HUSBAND'S OBLIGATIONS

The husband's obligations in meeting the challenge of marriage become clear when Allah says, *...And consort with them in kindness... (4:20) and men are appointed guardians over women, because of that in respect of which Allah has made some of them excel others, and because men spend of their wealth... (4:35)*

Translated into behavioral terms, these moral principles allocate to the wife certain rights, which are the husband's duty to Allah to fulfill. The wife is to be consorted with in an equitable and kind manner and that the husband is to bear the financial responsibility for her maintenance.

The wife's maintenance entails her incontestable right to lodging, clothing, food, and general care. Her lodging must be adequate so as to ensure her privacy, comfort, and independence. This is interpreted to mean that the lodging quarters must befit his means and her style of life. This right is to be exercised without extravagance or miserliness. The husband's responsibility for the wife's shelter does not entitle him to impose upon her any disagreeable arrangement of residence. Allah says:

Lodge them...in the houses wherein you dwell, according to your means; and harass them not that you may create hardship for them...let one who is in easy circumstances spend according to his means, and let him whose means of subsistence are straitened spend out of that which Allah has given him. Allah does not require of anyone beyond that which He has bestowed on him. For those suffering from hardship, Allah will soon bring about ease. (657,8)

Failure to provide for the wife may sometimes be involuntary. Economic fluctuations and social change may cause the husband to become destitute. Religion demands maintenance for the wife; but this is difficult to achieve if the husband is destitute. The solution to this problem calls for compassion and cooperation between married

partners. Assuming that each party would show the decency and integrity expected of conscientious Muslims, it could be anticipated that the husband would do his utmost to stand by them, sharing his ups and downs. It may motivate the husband to intensify his drive to improve his condition, so as to keep his family and pride. It may also encourage the husband to rise to greater heights of character and strive to acquire personal qualities that can be a source of consolation for the wife who has hopefully proven her integrity, patience, understanding, and loyalty under adverse conditions.

Now let us look more closely at Allah's directive that the husband should consort with his wife *in kindness*. Although this is a Quranic commandment from Allah addressed to men specifically, fundamental Quranic principles apply to all human relationships. so, *consorting with kindness* is not a one-sided affair. It is also valid for the wife to husband as well. Depending on the assimilation of knowledge and love in our character, or not, we can either be the personification of one who *consorts with kindness* or actually be cruel and mean-spirited and not realize it.

As stated earlier, the relationship between husband and wife is highly intimate and varied. Each person, each family, is at a different stage of development. At one end of the continuum are families with loving, highly functioning, growth-filled relationships despite trials, which are a continuous part of life. At the opposite end of the continuum are families locked in the grip of such turmoil and despair that believers would cry: *"When will come the help of Allah?" At such times Allah says that "His help is nearest". (2:215)*

Perhaps it is just when things are most contradictory, difficult, and frustrating that life really makes sense. Such circumstances provoke us, almost forces us, to develop our higher faculties. As Albert Einstein observed, *The significant problems we face cannot be solved at the same level of thinking we were at when we created the problems.* We need a new and deeper level of thinking based on Quranic principles which accurately describes our problem (correct

diagnosis is critical) and provides its remedy. Prayer is also necessary to give us the will to apply that remedy.

LOVE'S RENEWAL

Perhaps one of marriage's most difficult testing times is when the sameness of the relationship begins to blunt enthusiasm and challenge the marriage commitment. The intimacy, richness, softness and spontaneity have gone and one spouse, or both, feels no inspiration to revive it. Allah says:

If a woman fears ill-treatment or indifference from her husband, it shall be no sin for them that they are suitably reconciled to each other, and reconciliation is best.

In other words, it is as if Allah says, does the couple think they would be committing a sin if they became reconciled to each other? It is an exhortation from Allah. So Allah encourages us that love and caring can be revived. And since it can, that is a good reason to begin to put the revival process in motion. One might ask: But how do you love when you don't feel love?

Popular opinion tells us we are driven by feelings and not so much values. If feelings control our actions, it is because we have abdicated our responsibility and empowered them to do so. We can subordinate feelings to values and make love a verb. A verb is an action word. Love is something we do. It is the sacrifices we make, the giving of self, like a mother bringing a newborn into the world. If we want to study love, study those who sacrifice for others, even for people who offend, or do not love in return. Look at the love we have for the children for whom we have made sacrifices. In the Quran love is a verb, an action word. Study the life of the Prophet and see how he loved his wives, his family, the believers, and all of humanity.

So husbands and wives should practice loving one another (the highest form of *consorting in kindness*). For instance, they should pray for one another, *Lord, make my spouse the delight of my eyes and make us models for the righteous*. It is a Quranic prayer Allah taught us that can have a

miraculous effect. They should serve one another, make sacrifices for one another. Listen to one another, spend time with one another, and appreciate one another. Be willing to do that. Love is a value that is actualized through loving actions. The feeling of love can be recaptured.

To have a happy marriage, we must generate positive energy and avoid displaying negative energy. This is *Jihad* or self-improvement. Improve relationships with others before improving ourselves. It takes a tremendous commitment and courage to change.

The Quran is replete with teaching on moral behavior which we are to inculcate in our character. Many are especially for young couples, new to marriage. Here are a few that, if practiced with diligence, can potentially make married life rich, joyful, and one of the most satisfying relationships on earth:

- (1) Practice tolerance and patience.
- (2) Be forgiving. Do not hold grudges.
- (3) Fulfill promises and commitments.
- (4) Personal integrity. Never compromise truthfulness and honesty.
- (5) Guarding one another's secrets and faults.
- (6) Apologize sincerely when in the wrong.
- (7) Clarify mutual expectations regarding roles and goals in family matters.
- (8) Spouses should try to understand one another before seeking to be understood.
- (9) Be affectionate.
- (10) Be courteous, complimentary and humorous.
- (11) Learn to communicate clearly. It is the responsibility of the speaker to make himself or herself understood.
- (12) Express gratitude often to one another.
- (13) Give pre-planned quality time to one another when children and friends do not intrude.
- (14) Be faithful and loyal to the marriage.
- (15) Handle money wisely, be neither extravagant nor miserly. Avoid dealing in interest as much as you possibly can.
- (16) Control temper.
- (17) Pray together at least once daily.

HUSBAND'S RIGHTS AND WIFE'S OBLIGATIONS

The basis on which all the wife's obligations rest and from which they flow is from the following prayer in the Holy Quran:

Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous. (25:75)

The essential criterion of determining the wife's obligations is obedience to her husband. This has stimulated more comments than any other single obligation. Allah says: *So virtuous women are those who are obedient, and guard the secret of their husbands with Allah's protection. (4:35)*. What has to be clarified here is that obedience is not absolute or unqualified. Obedience to her husband cannot violate the rights of Allah. Obedience applies to matters that fall within the sphere of permissible categories of action and lie within the range of the husband's rights.

If we view the wife's obedience and the husband's authority from a sociological perspective, we find that authority is a necessary element of any group structure. As stated earlier, the husband's authority is not absolute. It is restrained by the ethical principles of the Quran and no way allows him to ignore his wife's potential contributions to the decision-making process. The husband's prerogative is a type of authority which is based on equity, guarded by compassion, and guided by conscientiousness.

Authority, or more specifically leadership, is a requirement of any group activity and is to be invested in a person who is best qualified for it. What this seems to suggest is that the family leadership is not created for the husband; this is not an *office* founded for the man. Rather, it is allocated to him and he is appointed to it because Allah determines that he is better qualified for the task. This means that in his assumption of the family leadership, the husband is bound by the rules of the position. If he violates the rules or abuses the position, he ceases to qualify for it. His authority is not unconditional, nor is his leadership unquestionable. They are neither imposed nor claimed, but allocated and subject to checks and

balances.

These are the kinds of principles which underlie the husband-wife relationship in the Islamic scheme of society.

THE CHILD'S RIGHTS AND THE PARENTS' OBLIGATIONS

One of the most inalienable rights of the Muslim child is the right to life in all its forms: physical, spiritual and religious, emotional life, educational, social and cultural life. Allah says:

Kill not your children for fear of poverty; it is We who provide for you and for them. (6:152)

As Muslims, our goal in bringing up our children should be to train them in such a way that their best qualities and potentialities will be developed and that they will be conscious of their responsibility to Allah, serving Him with all the talents and resources He has given them.

This goal will, God willing, be achieved by means of three basic approaches: (1) Pay attention to the child's proper training before its birth. When husband and wife copulate, the Holy Prophet said pray: *Our Lord, safeguard us against evil and safeguard the offspring that you may bestow upon us against evil*. Prophet Abraham and Zachariah's prayers for righteous offspring (and others in Quran) illustrate the duty which parents owe to their children. (2) By working to build in our children Islamic personalities and Islamic attitudes through an Islamic-oriented family life. (3) By building into them a clear and dynamic understanding that Islam is a total system of life for man and his society provided for him by Almighty Allah, and that it is infinitely superior to any system or ideology which man can devise. By adhering to Islam, he or she will be following his or her nature, which was designed by Allah; and that there is no altering the creation of Allah.

The most effective way to shape a child in Islam's mold is by modelling. How surpassingly important it is for us as parents to realize that our day-to-day modeling is far and away our highest form of influence. As parents, we may attempt to undo or even compensate for bad modelling by

attempting to verbally teach correct principles. But principles are abstractions, and unless they are correctly internalized in our model behavior, they simply will not work. What people identify with far more than what they hear, is what they see and what they feel. If what they hear is in harmony with what they see and feel, it will then reinforce that observation and feeling. It will also give a verbal handle on how correct the concept is and why it works. The next generation will then also be able to teach by precept as well as by example, for they will be consciously competent to do so. This is why those early years life are so critical, so supremely important. This is why the modelling of parents to children is our most basic, our most sacred and most spiritual responsibility to our children.

THE CHILD'S DUTIES AND THE PARENTS' RIGHTS

Allah sums up the whole matter of parents' rights when he says in the Holy Quran:

And that you do good to parents (6:152).

It is a Muslim's duty to Allah to show goodness to parents, be they Muslim or otherwise. Behavioral applications of this Divine ordinance of goodness to the parents include active empathy, compassionate gratitude, patience, prayer for them even after their demise, honoring their commitments on their behalf when they no longer can do so, sincere counsel, and respect.

Parents have a right to expect obedience from their children, but they may not expect such obedience if they demand them to do wrong. If they do, disobedience becomes not only justifiable but necessary.

An integral part of the children's duty to Allah is to provide maintenance for their parents in case of need. Maintenance includes adequate provisions for food, lodging, clothing, and general comfort.

FAMILY UNITY

Allah has charged us with the responsibility of leadership of the family within our respected spheres. Qualities of personal leadership are not

automatically given to us at birth. We must develop them. For our families to be *turned-in-one-direction*—unified—clarified as to its goals. Creating the unity necessary to run an effective family requires great personal strength and courage and constant prayer. No amount of commitment and skill in laboring to propagate Islam to the masses can make up for lack of nobility of personal character in developing our *at-home* relationships. It is at a very essential, one-on-one level, that we live the primary laws of love and life.

All praise is due to Allah, Lord of all the Worlds. May Allah grant you and your families the good of this world as well as the world to come.

(Reprinted with thanks from the Review of Religions, January, 1992)

WAQIFEEEN-I-NAU AND THE CHALLENGES OF THE 21ST CENTURY

HUZOOR SAID: "This is a period when the first century of the ascendancy of Islamic teachings is gradually merging into the second century of its glory. It should be borne in their (Waqifeen-i-Nau) minds that they have been born at an important juncture of history. We prayed and begged them from Allah so that He would make them distinguished Mujahids for the training of the next generation. If Ahmadis continue to pray in this strain and offer their offspring during the next two years for the new Waqf, then a beautiful and lovable generation would come into being before our own eyes. They would be such as to make sacrifices for Allah's sake. May God provide us with resources for this." (Friday Sermon, April 3, 1987)

ALLAH'S MERCY SHOWN IN RESPONSE TO PRAYERS

(Muhammad Qasim bin Abdul Karim, Dayton, Ohio)

In my years as an Ahmadi Muslim, among my many experiences the most profound and faith inspiring are the signs shown in my own life, and I mention them here only to incite others to a deeper faith in Allah, and that they may discover the fact that He is the answerer of Prayers, -- not for self exaltation (God forbid)--for I am nothing. Allah is everything. My experiences can only serve to show that Allah answers prayers even for a lowly sinner like me, when those prayers are offered with the degree of belief and sincerity necessary for their acceptance. These experiences are as follows: (and Allah is witness to their truthfulness)

In the early 1960's my family and I were in temporary financial slump, and after talking to some business people in the Dayton area, I was promised some assistance. Therefore, to me it was essential that I get downtown on this day for the promised assist. It was a dark cloudy day, threatening rain and storms. At the time I had an old car of which the windshield wiper on the driver side had not worked for quite some time.

As I proceeded to drive for this rendezvous, the rain started. It began to storm and the rain was falling so fast and heavy that I could not see my way. I put my hand out the window trying to wipe away the water so I could see, but to no avail. I had to park, and while parked, I began to pray very sincerely to Allah, somewhat in this manner:

"O my Allah, You have said that if your servants pray to You, You will answer those prayers. O my Lord! I know You answer prayers. So do Thou answer this prayer of mine and let the windshield wiper on my car begin to work so I may continue this journey and get help that I need. Very fervently I beseeched Allah to help me in this manner.

The rain seemed to slacken and I proceeded again. Suddenly I heard a loud thump which seemed to come from under the car hood. I had almost forgotten (temporarily) that I had prayed. The windshield on the driver side quivered and began to work back and forth normally as if

nothing had ever been wrong with it. A very awesome feeling came over me and I could feel the presence of Allah as if He was sitting in the car with me. I felt as if every hair on my head was standing on end.

I continued my journey. My situation was eased and the windshield wiper on my car continued to work until I replaced the car.

Shortly afterwards, my mother, Amatul Karim, became ill, not physically, but there was mental confusion which had never happened to her before. When I called their home, my father, Abdul Karim, who was still living at that time, told me my mother was having problems. I asked to talk to her and found she was very much confused. This disturbed me greatly. I headed for their house, praying and crying on the way, asking Allah to grant her complete recovery. I arrived there and talked to her about things that happened when I was a child, about old friends of hers in the neighborhood and events, all of which she could recall. After I got her to lie down while I was talking, she went to sleep and I left for home again, still praying.

Later that day I called back. The doctor had been there, but by the time he arrived, she was normal. The doctor could not explain the phenomenon.

I will mention one incident in closing. On March 17, 1990, I suffered a heart attack. I was lying on the couch at home when I commenced to have chest pains. I thought it might be gas until they grew much more intense. I called my doctor and was told to go to Kettering Memorial Hospital. There I suffered a heart attack on the emergency table. The pain by now was almost unbearable. The doctor asked me if I had shortness of breath—and at that time I didn't so I answered in the negative. A few minutes later my breath grew very short—it was leaving my body rapidly. My entire being seemed to reach out to catch and restore it. At that point I perceived that I was dying. I asked the doctors and nurses that one question: 'Am I dying!' And although I had asked loud enough for them to hear me, no one said a word. *(continued on pg 16)*

JALSA SALANA IN THE WORDS OF THE PROMISED MESSIAH (PBOH)

OBJECTIVES AND BLESSINGS OF THE JALSA

"Let it be known to all who follow me sincerely and have taken a pledge to suppress worldly desires and to make the love of our Benevolent Lord and His Apostles (peace and blessings of Allah be upon him) prevail upon the innermost feelings. The objective is to achieve such a freedom from worldly concern that, when the journey towards the hereafter approaches, it may not at all feel burdensome. To achieve this objective, it is essential that you spend enough time in my company and devote a good part of your life to this cause. A time will come, God willing, when you will witness a powerful Divine sign which will eliminate your weakness and will create true faith, enthusiasm, and drive. Always keep in mind and pray for its achievement. Until you reach that stage, make extra efforts to keep visiting me. To take the pledge without an accompanying desire to meet me suggests a pledge that is devoid of any blessings and amounts to mere formality.

"Since everyone cannot make the trip very often due to personal weakness or constrained circumstances or the length of distance, and since there are many who have not developed the zeal to come voluntarily without any concern because of inconvenience or potential financial loss, it appears desirable to fix three days every year for a Jalsa so that all sincere Ahmadis may, God willing, attend it if they are healthy and have the time and are not prevented by any outward circumstances.

BENEFITS OF JALSA

"The major aim of the gathering is that the sincere members of the Jama'at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their God realization. One advantage is that meeting their friends will broaden their circle of brotherhood and it will strengthen the mutual ties." (*Asmani Faisla* page 351/352)

SPIRITUAL BENEFITS AND REWARDS

"Don't care about little obstacles that come in the way of Allah and His Prophet. Allah bestows his reward to his trustworthies at each step. And no hardship and no trouble goes to waste for His sake. There will be many other spiritual advantages and gains which would appear from time to time. It is important for those who can afford the expenses for the journey to attend the Jalsa which bears many benefits and blessings." (*Asmani Faislah*)

ZEAL IN RELIGIOUS EXPEDITIONS AND MORALITY

"The main purpose of this Jalsa Salana was that the people of our Jama'at somehow achieve transformation within themselves so that their hearts bow toward God, totally, and their hearts be filled with the fear of God. And they become the embodiment of righteousness, kindness, God-fearing, truthfulness and they may have meekness, humility, honesty, and zeal for religious expeditions. (*Shahada-tul-Quran*)

TO ACQUIRE GRACE FROM THE COMPANY OF RIGHTEOUS

"There is another objective that the longing of material world would be subdued and love of God and love of His prophets prevail upon the heart....To achieve this purpose it is necessary to spend part of life in this cause and it is necessary to meet each other occasionally....Because after joining the Jama'at and not to see each other even casually would be a custom without any blessings. (*Asmani Faislah*)

NOT AN ORDINARY GATHERING

"It is essential that all those who are able to afford to travel should attend the Jalsa which is in so many ways a source of blessings. They should not mind minor losses in this way. God gives ample reward to sincere believers at every step and no hardship or trouble goes to waste (it is definitely

rewarded by God). I should like to repeat that this Jalsa must not be taken like other ordinary gatherings. This is an affair that has been based on the succor of God." (*Ishthihar*, 7th Dec. 1891)

INTRODUCTION TO NEW FRIENDS

"As a side benefit of these Jalsas, the new brethren who join the community during the year will be introduced to the older members; the introductions will promote love and brotherhood." (*Asmani Faislah*)

CLEANSING OF DISCOURTESY AND ALOOFNESS

"All efforts will be made that through the grace of Almighty God, all brothers will be cleansed of discourtesy, aloofness, and hypocrisy. In this way many other benefits will, inshallah, emerge as a result of these gatherings. (*Asmani Faislah*)

PRAYERS OF FORGIVENESS FOR THE DEAD

"As for those who pass away during the year, prayers for their forgiveness will be said during the Jalsa. (*Asmani Faislah*)

PRAYERS FOR PARTICIPANTS

"I pray to God that He may be with all those who are coming to attend the Jalsa and that He may grant them great rewards and He may show mercy and His grace. O God! O You Who are the Greatest Granter, the Benevolent and Merciful, and Remover of hardships, do listen to all these prayers of mine and grant us victory over our opponents, with great glaring signs, for You have the power to do whatever You like. Ameen." (*Ishthihar*, 7th Dec. 1891)

AHMADIYYA IN YELLOW PAGES IN NEW YORK

After a long deliberation, we have decided to go in the Yellow Pages of Metro New York, covering 8 areas: In the Manhattan Yellow pages, there will be an extra advertisement. An in depth research and study was undertaken by Naseer Ahmad (Publication Secretary) and Rashid Alladin (Tabligh Secretary)

MY TREASURE AT MY HOME

During the Khutba on March 26, 1993, Huzoor (May Allah strengthen him) advised all members to cherish their home life and make every effort to make it loving and congenial. In this respect he cited some lines from the poem of Brother Ubaidullah Alim. We offer a translation of some of the lines from his poem:

The wealth in the outer world is elusive,
My true wealth lies at my home;

The screen that provides me comfort in
every scorching moment;
Is the screen that I find at my home;

Lonely and loving, exhausted of attending
To your sleepless children;

Where are you wandering, O poet!
Your real life is sitting alone in your house.

Many a year did I spend in the world,
The inevitable conclusion was this:

Whether my problems belong to the outside
world or they deal with the home,
The remedy for them all lies in my home.

A SPECIAL APPEAL

The Friday sermons of Huzoor, which are being relayed live every Friday, have been made possible because we have installed a dish antenna at our mosque. We all know that the cost of receiving programs live via satellite from London is enormous. Accordingly, it is our duty to pay our dues. All families must pay at least \$15 each month. Please remember that the Jamaat has to pay the bill every month. We, as members, must take upon ourselves to pay our own share regularly. By the grace of Allah, some members have already paid the dues for the whole year. May Allah give them a better reward, Ameen. Let us all try our level best in this peaceful Jihad.

DIRECTIONS RECEIVED FROM SECRETARY WAQF-E-NAU

The Central Secretary Waqfe Nau has conveyed the following directions of Huzoor for setting up a well-organized system for the training and moral development of waqfeene Nau:

1. All children belonging to Waqfe Nau should be able to read, write and speak Urdu. Parents who know Urdu should teach it; if parents do not know Urdu, volunteers should be assigned to do so. In addition, English, Arabic and one other language must be taught under a system organized by the Jama'at in which allotment of specific languages to various children is made.
2. Where the number of Waqfeene Nau is ten or more, a secretary Waqfe Nau should be appointed.
3. A Guidance Committee should be appointed to keep the record of these children under review and to evaluate the fields in which these children will be able to perform services.
4. The syllabus received from the Center should be implemented by the National Secretary Waqfe Nau and a quarterly report sent to Center.
5. A file is being opened for each child in the Center. Regular progress reports should be sent for inclusion in this file. Such files should also be kept in the national headquarters.
6. Evening Schools and Sunday Schools should be established and weekly or semi-monthly meetings should be organized for parents as well as children. Secretary Waqfe Nau should maintain a personal contact with each child by sending Eid Greetings, etc.
7. The national organs should publish material for the training of Waqfeene Nau. Material printed in Alfazl can be helpful in this regard.
8. Five Khutbas delivered by Huzoor on the subject are being printed. Copies of these should be available in each house with Waqfeene Nau.
9. A training set has been printed in Urdu. It can be acquired in 16 volumes for Rs. 126.
10. Children can be grouped into three groups:
 - (A) Those who have completed the educational syllabus;
 - (B) Those who have completed the Primer Yassamal Qur'an;
 - (C) Those who have completed the reading of the Holy Qur'an.

If possible, the national headquarters should issue certificates for each of these achievements.
11. Parents should be requested to regularly write to Huzoor for prayers and also pray for them regularly.

(continued from page 13)

Surprisingly, I was not afraid of dying per se--I was thinking only of my two young sons, 8 and 5 years old--Basharat Samin and Sharif Ahmad, sons of my most recent marriage to Aliyya. I prayed most fervently, putting my entire soul into the prayer to this effect: "O my Allah, let me live and return home to help guide and care for my small sons." A few seconds later, my breath began to return to me, and when I perceived that Allah had heard and answered my prayer--that I would live--I commenced to thank the Almighty Allah with flowing tears of gratitude and I have not ceased to praise Him more and more since then.

I am more cautious and conscious of my prayers and my Zikrs as a result of this incident. It has served as a catalyst or a catapult to advance me nearer and still nearer to my God. May Allah enable it to forever be so. Ameen!

NEW YORK JAMAAT DELEGATION MEETS WITH THE PRESIDENT OF BOSNIA

The president of Bosnia, on visit to the U.N. for peace talks, kindly accepted the invitation of the Ahmadiyya Muslim Community of New York. A delegation headed by Nazir Ayaz, president, met the Bosnian President Alija Izetbegovic at a restaurant in Manhattan for an Ifthar dinner.

Among the members of the Jamaat who accompanied Nazir Ayaz were Muballigh M. A. Cheema; Zinda Bajwa; Ismail Nayyar, Incharge Human Rights Cell; Ijaz Malik, who helped in the setup of dinner arrangements. Majid Piracha and Naseem Bajwa were on special duties.

The Bosnian President was accompanied by the U.N. Ambassador to Bosnia and a special aide and chief peacetalk negotiator. It may be mentioned

that there was a significant presence of the American Secret Service agents and bodyguards.

The President was briefed with the activities of Jamaat-i-Ahmadiyya concerning Bosnia in Europe and here in the USA. The President and his personnel were introduced to Huzoor's sermons and instructions concerning Bosnia as well as a set of books and cassettes of Huzoor's sermons with English translation.

Topics concerning various aspects were discussed during the one and a half hour dinner session. It was indeed historical and a significant breakthrough for our community. We were the only non-government and non-Bosnian group the President met during his stay here in New York. (from Baituz Zafar envoy)

WASHINGTON JAMAAT'S TV PROGRAM

Our half hour program on Channel 56 continued to be broadcast regularly, by the grace of Allah. Our President, Dr. Hidayat Khan, with the help of a few dedicated members, is putting a lot of time and effort to telecast it every Saturday evening at 6:00 pm. Members should note that while the program is only a half hour, long hours of hard labor and coordinated efforts of a number of people must be put in before we can telecast a meaningful program. In fact, there are plans to make it a full one hour program. Our president held a meeting with the officers of the Khuddam-ul-Ahmadiyya to provide logistical support in this matter. Brothers and sisters are encouraged to come up with ideas on how to improve upon the existing standards. A suggestion by our brother Nuruddin Al-Hadith about incorporating some portion in English language is also being looked into.

Almost on daily basis we have started to hear some good comments, especially by our non-Ahmadi friends. Reports have indicated that a large number of Hindus and Sikhs also see the program and appreciate the invaluable remarks and suggestions of our beloved Imam regarding humanity at large. Alhamdo Lillah. Please make it a point to inform the Jamaat whenever you hear such comments. In fact the general public knows about the beliefs and activities of the Jamaat in service of mankind all over the world. By the grace of Allah, a very effective and meaningful channel of communication has been opened to us for the service of Islam and Ahmadiyyat. We always do it by re-telecasting Hazrat Khalifatul Masih IV (may Allah strengthen his hands). Thus the message of Islam and Ahmadiyyat is reaching the public directly through the respected personality of Hazrat Khalifatul Masih IV.

WASHINGTON LAJNA CONTINUES TO FOCUS ON TABLIGH AND TARBIYYAT

During the month of April, the Lajna gave another propagational luncheon at the Peacock Restaurant on Connecticut Avenue. Seven guests attended.

Sister Sammiyya Lateef started the dialogue about Love and Peace and how we can change our surroundings with these two attributes. Sister Shakoora talked on the Promised Messiah, peace be on him.

Sister Shakoora Nooriah had invitations from three schools in Laurel to speak on Islam. She successfully completed speaking at the three schools in Laurel, MD, with books, literature and pamphlets. Also placed 3 ads of the claim of the Promised Messiah's claim in 3 Spanish newspapers.

Sister Nusrat Al-Hadith gave a propagation luncheon in her home to new Ahmadis. In addition to her luncheon, she contacted Amnesty International to start processing documents and other information about the prisoners in Pakistan, which they had not received. She was able to send all information and documents to a contact person in Boston, MA. She was specific in how they should be released and she mentioned that their case is like the Prophet Joseph (peace be on him) falsely accused.

SOCIAL: Clothing and money collected for Bosnian refugees and the needy families.

EDUCATION: A higher percentage of sisters are studying the Holy Quran and listening to Huzoor's tapes.

(Reported by sister Hameeda Haleem)

HERE IN CAIRO

By
C. Naseer Ahmad

Here in Cairo,

Some came yesterday
Others another day
Some leave today
But many will stay

Here in Cairo,

Watching the pharaoh
Following the sparrow
Dodging the arrow
In alleys so narrow

Here in Cairo,

Cruising the Nile
In a king's style
Another mile?
It's all worthwhile

Here in Cairo,

Pyramids in Giza
And take-out pizza
Present or past
Which will last?

Here in Cairo,

Working without shoes
How much they bruise
Pass them a rope
And a ray of hope

Here in Cairo,

Those shining cars
Are not from Mars
Foreigners and local
And many are vocal

Here in Cairo,

To Creator they bow
Then and now
Muslims or Christians
Are all Egyptians!

45TH JALSA SALANA, U.S.A.

JUNE 25, 26 and 27, 1993

AT THE C.W.POST CAMPUS AND THE NEW YORK INSTITUTE OF TECHNOLOGY BROOKVILLE, LONG ISLAND, NEW YORK

P R O G R A M

FRIDAY, JUNE 25:

- 8:00am Registration starts at CW Post (residents).
10:00 National Secretaries meet with Local Jamaats' Office Holders.
10:30 Registration starts at NYIT for day guests.
2:00pm Jummah and Asr Prayers.

OPENING SESSION: (Joint Men and Women)

Sahibzada M.M. Ahmad Sahib, Amir, Presiding

- 4:00 Talawat: *Hafiz Samiullah*
Translation in English: *Harun Asad*
4:10 Poem in Urdu: *Dr. Muhammad Naeem*
Translation in English: *Ataul Jalal Nooruddin*
4:20 Welcoming Addresses:
Guest Speakers
4:50 Hazur's Message and Opening Address
Sahibzada M.M. Ahmad, Amir USA
Du'a

- 5:20 Exhibition Opening Ceremony
(open to guests only)
6:00 DINNER
7:00 Local Jamaats' Presidents meet with Amir Sahib
7:00 Tarbiyyat Seminar (Bldg 300)
Dr. Khalil M. Malik (coordinator)
8:35 Maghrib and Isha Prayers
9:00 Professional Associations Meetings (Bldg 300):
Ahmadiyya Association of Engineers &
Architects *Mubarik Malik (coordinator)*
Doctors & Pharmacists
Dr. Naseem Rahmuddin (coordinator)

SATURDAY, JUNE 26:

- 3:45am Tahajjud Prayer
4:30 Fajir Prayer
4:45-5:00 Dars: "Kindness Toward Others"
Missionary Mirza Mahmood Ahmad
7:00-8:30 BREAKFAST

SECOND SESSION

(Men's Section)

Dr. Ahsanullah Zafar, Naib Amir II, Presiding

- 9:30 Talawat: *Missionary Inamul Haq Kausar*
Translation in English: *Jalaluddin Lateef*
9:40 Poem in Urdu: *Tahir A. Khokar*
Translation in English: *Omar Bilal Ibrahim*
9:50 Poem in Urdu: *Kalim Ahmad Bhatti*
Translation in English: *Abdul Rahman Shareef*
10:00 "Kalima Shahada: Its Significance in a Muslim's Life" *Munir Hamid*
10:25 "Holy Prophet Muhammad (SAWS): The Ideal Dai ilallah" *Sahibzada Rashed Latif Rashedi*
10:50 "Khilafat and the Global Growth of Ahmadiyyat"
Daud Ahmad Chaudry (young speaker)
11:00 "Financial Sacrifice in the Cause of Allah"
Alhaj Dhul Waqar Yaqub
11:30 "Islam's Challenge to Christianity"
Missionary Azher Haneet
12:00pm CONCLUSION

SECOND SESSION

(Ladies Section)

Hazrat Sayyeda Tahira Siddiqah Nasir Sahiba, Presiding

- 9:30 Talawat: *Rashida Hamid*
Translation in english: *Aansa Ahsan*
9:40 Poem in English: *Maryam Chaudry*
9:55 "Islam's Challenge in the Modern World"
Kiran Jameel Ahmad
10:05 Special Addresses: *Guest Speakers*
10:20 "Bridging the Generation Gap"
Khadija El Hadi
10:30 Poem in Urdu: *Naeema Bhatti (nasira)*
Translation in English: *Naila Nasir (nasira)*
10:40 "Ahmadi Mother Zindabad" (Urdu speech)
Mubashira Ahmad
10:50 "Love For Mankind": *Aliyya Shaheed*
11:00 Poem in Urdu: *Bushra Iqbal*
Translation in English: *Annisa Walid*
11:10 "Obedience in Islam": *Mansoorah Malik*

11:20	Address <i>Hazrat Sayyeda Tahira Siddiqa Nasir Sahiba</i>
11:40	Closing Address <i>Amatul Hakim Abdullah, Sadr, Lajna Imaillah USA</i>
11:50	Prize Distribution and Du'a
12:00pm	CONCLUSION
12:00-1:30	LUNCH
1:30	Zuhar and Asr Prayers

THIRD SESSION

(Joint Men and Women)

Alhaj Muzaffar Ahmad Zafar, Naib Amir I, Presiding

2:00	Talawat <i>Mubarak Odunubi Kukoyi</i> Translation in English <i>Salmaan Rahman</i>
2:10	Poem in Urdu <i>Laeq Butt</i> Translation in English <i>Rafi Ahmad</i>
2:25	Poem in Urdu <i>Fazal Ahmad Syyed (Tiff)</i> Translation in English <i>Mannaan Sabir (tiff)</i>
2:35	Annual Review of USA Jamaat's Activities <i>Dr. Masoud Ahmad Malik, Nat'l General Secretary</i>
3:00	"Respect of Elders" <i>Yusef Lateef (young speaker)</i>
3:10	"Domestic Harmony in Family Life" <i>Aftab Ahmad Bismil</i>
3:35	"Qaza System: Objectives and Procedures" <i>Allah Bakhsh Chaudry</i>
4:00	"Promised Messiah's Companions' Noble Qualities" (in Urdu with simultaneous English translation) <i>Sheikh Mubarak Ahmad</i>
4:30	"New Dimensions of Ahmadiyya Tabligh Efforts and Our Responsibilities" <i>Anwar Mahmood Khan</i>
5:00	CONCLUSION
5:00	Social Hour
5:00	Exhibition open for one hour exclusively for Lajna
6:00	DINNER
7:00	Auziliaries' Meetings (Nasirat, Lajna, Khuddam, and Ansaar)
7:00	Lajna Financial Secretaries Meeting
8:35	Maghrib and Esha Prayers
9:00	Testimonials by new converts <i>Ali Murtaza (coordinator)</i>

9:30	Questions and Answers Session Panelists: <i>Sheikh Mubarak Ahmad, Dr. Shahed Ahmad, Abid Haneef, Monawar A. Saeed, Dr. Laeeq Ahmad, Dr. Khalil Malik, Nasir Mahmood Malik (coordinator)</i>
------	---

SUNDAY, JUNE 27:

3:45am	Tahajjud Prayer
4:30	Fajr Prayer
4:45	Dars: "Moral Training of Children" <i>Missionary Mohammed A.R. Yahya</i>
7:00	BREAKFAST

FINAL SESSION

(Joint Men and Women)

Sahibzada M.M. Ahmad Sahib, Amir, Presiding

9:30	Talawat <i>Nasir Mahmood</i> Translation in English <i>Hussain Abdul Aziz</i>
9:40	Poem in Urdu <i>Zafar A. Sarwar</i> Translation in English <i>Yusef A. Lateef</i>
9:50	Poem in Urdu <i>Atfal in chorus</i> Translation in English <i>Tariq Sharif</i>
10:00	"Ahmadiyyat in America" <i>Ahmad Makeen</i>
10:30	"How to Get Rid of Sin" <i>Abid Haneef</i>
11:00	"Fundamentalism in Religion" <i>Misionary Mubasher Ahmad</i>
11:30	"Alcoholism and Drug Abuse: Quranic Remedies" <i>Alhaj Muzaffar Ahmad Zafar</i>
12:00pm	Concluding Address and Du'a <i>Sahibzada M.M. Ahmad</i>
12:30	LUNCH
1:30	Zuhar and Asr Prayers

For Exhibition, Handicraft, Book and Audio and Video Sales

Friday	7:00PM-9:00PM
Saturday	8:00AM-9:30PM 12:00PM-1:30PM 5:15PM-9:00PM
Sunday	8:00AM-9:30AM